

THE Juvenile Instructor

ORGAN FOR YOUNG LATTER-DAY SAINTS.

HOLINESS TO THE LORD.

NO EXCELLENCE WITHOUT LABOR.

BUT WITH ALL THY GETTING GET UNDERSTANDING. Solomon.

WILL BELEAGUERING

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THE MISER.

HAPPILY for the Latter-day Saints, such characters as that pictured in our engraving are unknown among them. The religion which they have embraced requires a different use of the talents with which the Creator has endowed them to that of sordidly striving to get wealth merely for the sake

of hoarding it up. But occasionally persons are found in the world who are really monomaniacs in this particular. They deny themselves every comfort in life, live in poverty and filth, and even starve, for the sake of adding to their store of wealth, and then are miserable, nervous and mistrustful, lest



some thief should steal it from them. Here is how Pollok, a Scottish poet, describes such a person:

"With eye awry, incurable and wild,
The laughing-stock of devils and of men,
And by his guardian angel quite given up, —
The miser, who with dust inanimate
Held wedded intercourse. Ill-guided wretch!
Thou mightest have seen him at the midnight hour,
When good men slept, and in light-wing'd dreams
Ascended up to God.
With vigilance and fasting worn to skin
And bone, and wrapp'd in most debasing rags, —
Thou mightest have seen him bending o'er his heaps,
And holding strange communion with his gold,
And as his thievish fancy seem'd to hear
The night-man's foot approach, starting alarm'd,
And in his old, decrepit, wither'd hand,
That palsy shook, grasping the yellow earth
To make it sure. * * * Of all God made upright,
And in their nostrils breathed a living soul,
Most fallen, most prone, most earthy, most debased:
Of all that sold eternity for time,
None bargain'd on so easy terms with Death;
Illustrious fool! nay, most inhuman wretch!
He sat among his bags, and with a look
Which hell might be ashamed of, drove the poor
Away unalm'd; and 'midst abundance died, —
Sorest of evils! di'd of utter want."

King, an English writer, relates the following anecdote of a miser, which will serve to illustrate to what depths of meanness avarice will cause a person to descend:

"Sir William Smyth of Bedfordshire, when near seventy was wholly deprived of his sight: he was persuaded to be couched by Taylor, the oculist, who, by agreement, was to have sixty guineas if he restored his patient to any degree of sight. Taylor succeeded in his operation, and Sir William was able to read and write without the use of spectacles during the rest of his life; but as soon as the operation was performed, and Sir William perceived the good effects of it, instead of being overjoyed, as any other person would have been, he began to lament the loss (as he called it) of his sixty guineas. His contrivance, therefore, now was how to cheat the oculist: he pretended he had only a glimmering, and could see nothing perfectly; for that reason the bandage on his eyes was continued a month longer than the usual time. By this means he obliged Taylor to compound the bargain, and accept of twenty guineas; for a covetous man thinks no method dishonest which he may legally practice to save his money. Sir William was an old bachelor; and at the time Taylor couched him had a fair estate in land, a large sum of money in the stocks, and not less than £5,000 or £6,000 in his house."

Edward Noakes, who once lived at Hornchurch, in Essex, England, was a fair sample of a miser. By trade he was a tinker, and a hard working man. His home would have led everyone to believe that he was in the most abject poverty, yet at his death it was found he was possessed of between £5,000 and £6,000. He had a wife and several children, whom he provided for in the most miserly manner, often feeding them on brewers' grains and beef's offal. He never washed his shirt in water, his coat, which time had transformed into a jacket, would have puzzled a philosopher to determine its original color, so covered was it with threads and patches. The interest on his money and his savings he used to hide in a bag, the bag was placed in a tin pot, which was hidden in a hole purposely made in his kitchen wall. He kept a tally behind the door, of the contents of this strange

place of deposit. One day his wife discovered his hoard, and took a guinea. Noakes soon discovered his loss, and to the day of his death, never spoke to her without adding the word "thief" to every expression.

Shortly before his death (1802) he gave strict charge that his coffin should not have a nail in it, which was actually done, as the lid was fastened with hinges made of cord. His shroud was made of a pound of wool. At his particular desire, not one who followed him to the grave wore mourning; but on the contrary, each seemed to try whose dress should be the most striking, even the undertaker being arrayed in a blue coat and scarlet waist coat. As he died without a will, his fortune was equally divided between his wife and family.

In illustration of the habits of the miser, many stories are told of two brothers, both millionaires and residents of New York, but well known in Utah through their connection with various railroad and other enterprises here. These men rather pride themselves on their rigid economy. They came from their native country, England, when quite young, and settled in New York when that city was comparatively young. They made it a rule to always save something, however little they earned, and invest it in such a manner as to yield them a dividend. One of them worked for six-and-a-quarter cents per day, and saved money out of that. His wife took in washing, and he would scour the streets, alleys and yards, after his day's work was over, in search of barrel hoops, staves and any other refuse wood he could find. This he would carry home to replenish the fire, while he assisted his wife in ironing the clothes which she had washed during the day.

The whole object of these brothers seemed to be to accumulate wealth; if they were actuated in the least degree by a desire to benefit or confer happiness upon anyone else, or, indeed, upon themselves, it was not apparent. Bodily comfort seemed to be no consideration with them, especially if it cost anything. Of course, if any person chose to give them anything or entertain them gratis, they looked upon that as clear gain, and so long as it came in their way and served their purpose, they would not object to indulging. Thus, as they grew wealthy, and through their monetary influence could obtain free passes over railroad or steamboat lines or free entertainment at hotels, they would readily avail themselves of a ride when they had occasion to travel and indulge in good food; but if these luxuries cost them money they would prefer to walk and live on the very cheapest and meanest food they could get.

A friend of ours met one of these brothers in New York a few years since and was asked by him if he had breakfasted. Our friend replied that he had. "Well," said the millionaire, who from his dress would be more readily mistaken for a pauper, "I have not; so come along with me while I get something." They turned into a by-street and down an alley, where the houses were rather dilapidated, till they came to a place bearing the sign "Free Lunch," where the millionaire turned in, followed by our friend. The "free lunch" consisted of a plate full of broken crackers and pieces of dried fish, which customers were permitted to nibble at while drinking the beer, they might purchase. He ordered a five-cent glass of beer and munched away at the contents of the plate while he sipped his beer, and finally approached our friend, who in the meantime had sat at a table reading the morning paper. "There," he exclaimed, as he rolled his tongue around his teeth to clean off and utilize what crumbs of crackers might be sticking to them, "that breakfast just cost me five cents, and it is as good as some men would pay two-bits for!" Twenty-

five cents was evidently in his estimation a very extravagant price for a meal.

One of these brothers while on a business trip to this Territory decided to proceed on to California and look after some interests he had there. As the time approached for the train to start he took a look through his baggage to see if it was all right. His baggage consisted of one old, dilapidated trunk, which, in the absence of either hinge or lock, was tied together with a dirty-looking rope, that looked as if he might have picked it up in some manure pile. On opening it he displayed to view a conglomerate collection of old traps, among which were several second-hand hats of various styles, shades and sizes, a few pairs of socks and a number of other articles of clothing, no two of which seemed to be of the same pattern or kind of material; and, dumped in with the whole, were a few chunks of bread, dry, musty and ancient-looking, which had probably come all the way from New York, and a piece of hard-looking cheese.

"Well," said he, after thoughtfully viewing this wardrobe-larder for a moment, "I don't think I'll have quite enough to last me through! I'll have to beg a loaf from Mrs. S——" (the lady of the house where he had been enjoying gratuitous board for a few days.)"

Accordingly he made known his want to the good lady, and it was cheerfully supplied.

"Now," said he to an acquaintance who stood by, "how much do you think my trip to California is going to cost me?"

The friend was afraid to hazard a guess, and gave it up.

"Well," he added, "I've got a pass over the C. P. so that settles that part of it. And now I've got provisions enough for the trip without paying out a cent. But I shall buy a cup of coffee each morning, at five cents, which will be ten cents; and if I see a chance to get some apples cheap, as a relish, I may buy a few—not over twenty-five cents worth, which will make thirty-five cents as the outlay for the trip! Isn't that cheap traveling?"

The friend acknowledged that it was, but queried, "What about these hats! What are you going to do with them?"

The millionaire smiled at the simplicity and lack of shrewdness which the question evinced, and said, "Did you ever travel on the train a great distance without seeing some person lose his hat? Men stick their heads out at the windows, and away goes a hat! The train can't stop, of course, and that man has got to buy a hat even if it does cost a high price. I'm on hand in any emergency of that kind, and can easily sell one of these hats for four or five times its value. Of course, the hats didn't cost me much; I bought them at auction."

No person ever remembers seeing either of these brothers wear a new suit of clothes. The several articles of their scant apparel seldom agree in color or cut, and the seat of their pantaloons is usually supplied with huge patches, frequently of a different shade to the body of the garment. One of them, who is rather of the tall and lank build, seldom has pants long enough by six inches for his legs, and he declares he never wore but one overcoat in his life, and that was made from buffalo robe, and given to him by some man on the plains; and he wore it summer and winter while it lasted.

To go into the home of one of these men one would think he was entering a museum. A curious collection of old articles would greet him on every hand. Here a pile of old iron gathered up by the proprietor in his rambles, and awaiting disposal; here a lot of mineral specimens, collected by him perhaps from the various mines in which he is interested; in another

part an indiscriminate assortment of furniture, coal scuttles, etc., which the owner has probably bought at auction and is holding until he can pay them out to some of his numerous workmen. A further examination would reveal curiosities of almost every description, from a stuffed giraffe to a piece of coral, collected by him in his travels. If anyone's curiosity carried him far enough to dine with the family, he would probably find the table supplied with tainted meat and rancid butter and other edibles to match, bought for their cheapness.

And thus life goes with these men; while they own whole blocks of valuable houses in New York and other cities, and real estate, railroad and other property in various parts of the Union, and count their monthly income by the thousands, they will haggle with a fish woman over five cents. Their whole aim in life seems to be to get gain, and the more they get the more they want. They can no more pass a piece of iron or anything else that has a cash value upon the road now without picking it up, than they could in the days of their most extreme poverty. They do it now perhaps from force of habit, and one of them is said to have loaded himself and a friend also down with old spikes, bolts, etc., as they walked for a distance along a railroad track in this Territory, merely to dump them down when they got to a convenient place, without any hope of utilizing them afterwards for his own benefit.

On passing along a street in Salt Lake City with an acquaintance, one of these brothers discovered a long, narrow piece of paper, such as ribbons are generally rolled up with, lying on the sidewalk. He seized it eagerly and carefully folded it up and put it in his pocket, remarking, "That will do first rate to write letters on!" He invariably uses old pieces of paper in his correspondence, which is quite extensive, frequently utilizing for this purpose envelopes which have been once used, by straightening them out and writing on the inside.

Economy is an admirable quality, but our readers will probably agree with us that these men carry it entirely too far. They will die after awhile—they are far advanced in years now, and what good will their wealth do them then? They cannot take it with them, and they have no assurance that those who inherit it will use it for any good purpose, and thus reflect credit upon them for having accumulated it. It would be far better for them to spend the means they have during their lifetime in conferring benefits upon humanity, in alleviating those who suffer, in providing work and subsistence for the poor; or in the diffusion of knowledge in any branch which would tend to make the world wiser and better.

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued from page 244.)

ON going to Harburg the day after the release from custody of the much-persecuted Utah Elder, I found him safely ensconced in a cheap lodging house, whose owners and occupants he had been trying to convert the evening previous, by explaining to them the beauties of the gospel. The host did not, however, seem to appreciate the honest endeavors of this man, for instead of my friend being shown to a nice couch, he was provided with a dirty-looking bed, and on going to settle for his food and lodgings the following day, he was compelled to pay more than the usual rates.

Every time this brother had been arrested or summoned before the magistrate, he had received a written copy of the judgment passed upon him. In looking over these papers while in the before-mentioned lodging house, we were surprised at finding a judgment given by the German authorities in the city of Kiel, banishing the possessor from the kingdom of Prussia, and, as stated, a non-compliance with this decision would render the disobedient party liable to a long imprisonment.

Harburg is on Prussian ground, and as it had already become known to some officers of the law, as well as to other persons, that this brother was in the city, it was deemed expedient for him to change his locality, so as not to run the risk of another protracted confinement. The best place for him to go and remain a few days until the receipt of further orders from the president of the mission, was Bremen, which was not very far distant, and is a free city, that is, subject to German authority, but still having certain rights which are not common to any of the German cities, excepting Hamburg and Lubeck. These cities partake more of the nature of a republic than of a monarchy.

It would not have been wise for my companion to return either to the city of Hamburg from which he had been so recently expelled, or to Lubeck, because, although he had never been imprisoned in the latter place, he had labored there and left only when the authorities threatened him with close confinement if he should remain, or ever return again after once leaving. His only alternative was, therefore, to go to Bremen, where he was not then known.

After seeing this brother on the train bound for a free(?) city, I returned to Hamburg, where I visited the Saints, cheering and encouraging them as best I could. Some of them had become almost disheartened because of the unpleasantness caused by our enemies, for they had not only been surprised at their meetings, but their homes had been searched by policemen, while their neighbors apparently took delight in heaping indignities upon them because of their faith. Still, my presence seemed to revive their spirits, and they expressed themselves as being more anxious than ever to press forward in the good work.

I also visited a goodly number of strangers, the most of whom expressed their admiration for this, to them, new plan of salvation, and expressed their willingness to be baptized at the first favorable opportunity.

While making these visits, I was compelled to use the utmost caution, as a number of officers at the city hall had seen and become acquainted with me, and, had they discovered me calling on different individuals, they would have made a report thereof immediately, and my punishment would have been the consequence. But, by the blessing of God, I was able to accomplish all I desired to before leaving the city.

Hamburg is a large and, with the exception of the very old part, a beautiful city, containing, with the suburbs, nearly half a million inhabitants. It is situated on the right hand side of the large and navigable river Elbe, and is separated from the Prussian city, Altona, which lies on the same side of the river, by a small park or drive; in fact the two cities can almost be said to be united in one large commercial center, but politically they are separate.

The Elbe river is a source of great wealth to Hamburg, it forming at this point an excellent harbor, which shelters ships from all nations that have any trade with the German empire.

To give you an idea of the immense water trade of this city, it is only necessary to state that every year upwards of six thousand ships sail out of this harbor, loaded with the products of Germany, and fully as many return bringing the articles of other countries. In addition to this trade, thousands upon thousands of emigrants embark yearly from this city for every continent upon the globe.

The network of railroads, leading to all parts of the empire, which here form a junction, facilitate the gathering in of the products of the country, and the sending out to the people of the importations.

This noted city is said to have been founded by Charlemagne, in the year 804. He erected first a citadel there, and afterwards a church, creating also a bishopric, hoping thereby to be able to introduce the Christian religion among the barbarous races, which then occupied that part of the country. Its commercial history began in the 13th century, when Emperor Frederik I., awarded to the city the right of navigation on the Elbe river, and even permitted it to levy a tax on all foreign ships entering the stream. These privileges were confirmed by the succeeding monarch, who was a son of Frederik, and in addition, the right of self-government was given the people. The commercial interests were enhanced by the discovery of America, and by the adoption of the water route to the East Indies. In fact, its growth has been gradual but sure.

In 1241, Hamburg joined with Lubeck in the formation of the Hanseatic League, which was a trades-union established for the protection of the mutual interests of those cities which had suffered losses through robberies committed by pirates, who, at that time, infested European waters. Another object of this league was to increase, by every laudable means, the business of the union. History testifies of the excellent effect this organization had upon the civilization of that age. It kept lawless men in check; prevented the growth of monopolies, and was a source of wealth and power to the eighty-five cities engaged therein.

Lubeck was acknowledged to be the capital of the Hanseatic League, and every three years a conference of deputies from the different cities composing the union was held. In this meeting all important business pertaining to the management of affairs was transacted. Again, every ten years the delegates met and renewed their pledges to one another, making also, when necessary, changes in the laws and regulations of the union.

This league was so powerful and wealthy at the time of its existence, that even the most exalted monarchs sought its friendship and dreaded its enmity, its influence being felt principally in those countries bordering on the Baltic Sea and German Ocean.

Its greatest eminence was attained in the 15th century; from which time its decline is also dated. It was then that each nation began to feel the importance of protecting its commercial interests at sea as well as on the land, and in proportion as the interest in these matters increased among the nations, the power and influence of the Hanseatic League decreased, until it finally became a thing of the past. Yet its organization was so complete and its influence so great, that up to the present time no extensive union has been formed in Europe, which could favorably compare with it.

(To be Continued.)

MONEY is a good servant, but a dangerous master.

HISTORY OF THE CHURCH.

(Continued from page 243).

DURING the month of February, 1846, while those who had started from Nauvoo on their westward journey were encamped on Sugar Creek, news reached them of a movement in New York, set in operation for the purpose of swindling them out of the homes they expected to acquire on reaching their destination in the west.

According to letters received from Samuel Brannan, who had been acting as agent for the Church in New York, it appeared that a number of men, among whom were Amos Kendall, formerly Postmaster General of the United States, and A. G. Benson, had conspired to raise the impression that the government had the power and right, and would exercise the same to disarm the Saints, prevent their movement westward and cause them to disperse. They had convinced Brannan that this was really the case, and also that they possessed the necessary influence to avert the calamity, and were willing to do so on certain conditions. The conditions were that if the Saints should be allowed to pursue their journey without molestation from the government, they, on reaching their destination, should deed one-half of their landed possessions—every alternate lot or section—to this combination of men, among whom, as they represented, was the President of the United States, though his name was not to be used in the matter.

Elder Brannan in his zeal and anxiety to save the Church from trouble, allowed these men to draw up an article of agreement, containing the above stipulations, which he signed on the part of the Church, and A. G. Benson for the other party, and then forwarded it to Nauvoo to have it sanctioned by the leading men of the Church, in order to have it ratified.

This effort to defraud the Saints was so transparent that President Young, and the prominent men of the camp, to whom the matter was submitted, readily saw through it; and notwithstanding that Elder Brannan seemed so sanguine that the intentions of the schemers were honest, and had in good faith attached his signature to it, the authorities of the Church were not so credulous, and accordingly the document never received their sanction.

President Young and a few others of the camp returned to Nauvoo on the 18th of February, and remained there during the following Sunday to preach to and encourage those who remained in the city.

During the meeting considerable excitement was caused by the floor of the temple, in which they were assembled, settling a little, with a cracking sound. The consternation which ensued was intense, and two men—apostates—who were in the assembly, were so overcome by fear that they actually jumped out of the window, which resulted in one of them breaking his leg and the other his arm, besides smashing the glass of the window in making their hasty exit. President Young tried in vain to allay the fears of the people and explain to them the cause of alarm, and finally adjourned the meeting to the grove near by, though the snow covered the ground to the depth of a foot.

Notwithstanding that strict charges had been given the Saints by the authorities to provide themselves with a good supply of provisions previous to starting, it was found that many of those encamped at Sugar Creek were destitute of

food, having provided only sufficient for a few days. President Young and others in the camp, who had started out with a better supply of provisions, and grain for their animals, shared with those in need, and efforts were made by many of the brethren to obtain work in Iowa, in which quite a number were successful. Several jobs of cutting timber and husking corn were taken, by which the Saints obtained some means to help them on their journey.

On the 28th of February a petition was addressed to the governor of Iowa by the authorities of the Church, imploring his protection and influence in favor of the Saints while on their journey to a land of exile, or while remaining in that Territory working for an outfit, or raising a crop on rented or unclaimed land, in case necessity should force any of them to do so.

During the month there were arrivals almost every day of families from Illinois at the camp on Sugar Creek. The suffering of the people in traveling, and even after their arrival in the camp, was intense, as the cold was extremely severe nearly the whole of the time, and the Saints but poorly provided with shelter and clothing.

On the 1st of March the camp renewed their journey, traveling in a north-westerly direction. They encountered many difficulties in traveling, as the roads were very bad and the teams insufficient for the loading. On starting out they were only partially organized in companies. After traveling a few days, President Young was chosen as leader of the camp, and he proceeded to organize in such a manner as to enable them to travel agreeably. The pioneers were directed to take the lead, to open roads and prepare the way, and the others to follow in order, under the direction of their several sub-leaders.

In Nauvoo preparations for the removal continued. The work on the temple was also prosecuted, and the greatest anxiety of the Saints seemed to be to complete that edifice as far as possible, and prepare an outfit for their journey. There were a great many apostates there who continued to do all in their power to create disunion, but their influence was limited.

The Saints generally were united in trying to carry out the counsel given them by President Young previous to starting. Quite a number of men who had formerly been prominent in the Church and turned away through transgression, were endeavoring to create schisms. John E. Page, formerly one of the Twelve Apostles, was very bitter in his denunciation of the authorities of the Church, and, in a public speech to the people of Nauvoo, advised them to accept J. J. Strang, another apostate, as their leader. Strang had succeeded in raising quite a number of followers, and indeed a certain class of persons who had been members of the Church, and who had not the Spirit of God, were ready to listen to and believe the false doctrines of any person who might start out with a pretended new revelation from God to lead them.

In illustration of this we may mention that about the time of which we write, a man named C. W. Wandell, wrote an article purporting to be a revelation from God to J. J. Strang, and sent it to one of his followers to see what effect it would have among those of his class. This man read it in a public meeting, and testified that he knew it was from the Lord, and it was immediately accepted by the others as a direct revelation from the Lord; but Wandell, seeing the credence it gained, informed them that he was the author of it, that Strang never saw it and that the Lord had nothing to do with it.

Wandell was very much to blame for this deception. His attempt to deceive the people by the false use of the name of the Lord was sinful and blasphemous. He, himself, soon after lost the Spirit of the Lord and fell into darkness, and, though some years afterwards he renewed his covenants and went on missions, he again lost his standing and was, the last we heard of him, an opponent to the Church.

(*To be Continued.*)

THE ORIGINATOR OF THE "SPAULDING STORY."

BY G. R.

DOCTOR Philastus Hurlburt was the originator or inventor of the "Spaulding Story."

He was not a doctor by profession, but his mother gave him that name because he was the seventh son, a very common custom in some parts at the time he was born.

Those who adopt his fabrication with regard to the authorship of the Book of Mormon would have people believe that he really was a doctor. It gives an air of respectability to their tale, and tends to make the public think that he must have been a man of good education, though he really was not.

We will now give some statements with regard to his life, and the causes that led to the invention of the desperate lie, regarding the Book of Mormon, which has tended to deceive so many people. These statements are, for the most part, abridged from the writings of one who was intimately acquainted with him.

Hurlburt embraced the gospel in 1832. Previous to this he had been a local preacher in the Methodist church, but had been expelled therefrom for unchaste conduct. Soon after his baptism he went to Kirtland, where he was ordained an Elder. In the spring of 1833 he labored and preached in Pennsylvania. Here his self-importance, pride and other undesirable traits of conduct soon shook the confidence of the members of the Church in him as a man of God; and before long his unvirtuous habits were so plainly manifested that he was cast off from the church, and his license taken from him by the conference.

Some may here ask, "How is it that men who leave the Church of Christ and come out in opposition to its truths are so often proven to have previously been men of immoral lives?" The answer is plain and simple: pure, honest, virtuous men do not apostatize and turn against the principles of the gospel. They remain faithful. But men who have been wicked, and who do not sincerely repent when they enter the Church, though they may profess to do so, are very apt to turn aside and fight against God's cause. It is for this reason that so many men of Hurlburt's stamp have unfortunately for them been proven to have led very wicked lives before their baptism. Had their repentance been sincere, their after lives would have been different.

Hurlburt went to Kirtland, the seat of the government of the Church, and appealed to the general conference. His case was there reheard, and because of his confession and apparent repentance his license was restored to him.

On his way back to Pennsylvania he stopped in Ohio. There he attempted to seduce a young lady, but his design was frustrated. For this crime he was expelled from the Church. Finding he would be tolerated by the Saints no longer, he determined to be revenged by injuring them all in his power. He went to Springfield, Pennsylvania, and com-

menced to preach against "Mormonism." Here he was received with open arms by those who had been vainly endeavoring to stay the progress of God's work in that region, and churches, chapels and meeting houses were crowded to hear him.

He was now dubbed the Rev. Mr. Hurlburt, and was petted and patronized by priest and people; but for all that he did very little in staying the progress of the truth. As an anti-Mormon lecturer he was a failure.

During his stay in Pennsylvania Hurlburt formed many acquaintances, and mingled with all sorts of people. While in a small settlement called Jackson he became familiar with a family of the same name, (possibly the persons who had given the name to the settlement). Some of this family had been acquainted with the now widely-known Mr. Solomon Spaulding, and from them Hurlburt learned that that gentleman had once written a romance called "The Manuscript Found," which professed to recount the history of the ancient inhabitants of this continent.

Hurlburt had now given himself up to the work of opposing "Mormonism." He quickly perceived that this romance could be used as a weapon to carry on the warfare. If he could obtain possession of it and find any points in common between it and the Book of Mormon he could exaggerate those seeming resemblances and falsify other statements. If he found no agreement between the two he could contrive to have "The Manuscript Found" accidentally (?) destroyed and then claim that its contents were almost identical with the record of Mormon. He found it necessary to pursue the latter course.

In carrying out his design he repaired to Kirtland, and there made an appointment to deliver a lecture, calling upon all who were opposed to "Mormonism" to attend. They did so in force. At this lecture Hurlburt told his audience that in his travels in the State of Pennsylvania, lecturing against "Mormonism," he had learned that one Mr. Spaulding had written a romance, and the probability was that it had by some means fallen into the hands of Sidney Rigdon, and that he had transformed it into the Book of Mormon. Hurlburt further stated that he intended to write a book, and call it "Mormonism Unveiled," in which he would reveal the whole secret.

His anti-Mormon hearers were delighted. One mobocrat, a Campbellite, advanced the sum of \$300.00 towards the prosecution of the work. Others contributed for the same purpose, and Hurlburt, being thus provided with the funds, at once proceeded to hunt up the manuscript.

With this view he journeyed to New Salem or Conneaut, Ohio, the place where Mr. Spaulding formerly resided. There he called a meeting and made known his intentions. His harangues created quite a stir. He told the same story about the manuscript and Sidney Rigdon that he had told in Kirtland. The idea was new to his hearers, but as it was something which was to destroy "Mormonism" they did not object to it, and some helped him with more money. He was here advised to visit Mrs. Davidson, formerly the wife of Mr. Spaulding, who now resided at Monson, Massachusetts. This he determined to do.

It should here be mentioned that the gospel had already been preached with considerable success in the neighborhood of New Salem (Conneaut); and though it was the place where "The Manuscript Found" was written, the Spaulding story was never dreamed of there until Hurlburt mentioned it. But it was too good a thing for those who had rejected the truth to let pass. It afforded them some slight excuse

for not receiving the doctrines of "Mormonism." Such persons clutched at it eagerly, as drowning men are said to grasp at straws. Nevertheless the work of the Lord did not stand still in those parts. Numbers were afterwards baptized in that very section, so little effect had Hurlburt's fabrication upon the minds of the people.

Hurlburt at once carried out the advice given to him by his New Salem acquaintances. He proceeded to Monson, called on Mrs. Davidson, and by representing his wishes in his own unscrupulous and not over-truthful manner, obtained from her the writings of her former husband. Further she told him that there was a trunk somewhere in the State of New York that also contained papers which he might have, if they were found to suit his purpose.

Mrs. Davidson positively asserts that she gave Hurlburt the original of "The Manuscript Found," and that he promised to publish it, which however he never did. He claimed that *it did not read as he expected*, or he found nothing that *would suit his purpose*. In this he for once undoubtedly told the truth. Quite lately, however, he has made the following affidavit.

GIBSONBURG, OHIO,
January 10, 1881.

"To all whom it may Concern:

In the year eighteen hundred and thirty-four (1834), I went from Geauga County, Ohio, to Munson, Hampden County, Mass., where I found Mrs. Davidson, late widow of the Rev. Solomon Spaulding, late of Conneaut, Ashtabula County, Ohio. Of her I obtained a manuscript, supposing it to be the manuscript of the romance written by the said Solomon Spaulding, called the 'Manuscript Found,' which was reported to be the foundation of the 'Book of Mormon.' I did not examine the manuscript till I got home, when upon examination I found it to contain nothing of the kind, but being a manuscript upon an entirely different subject. This manuscript I left with E. D. Howe, of Painesville, Geauga County, Ohio, now Lake County, Ohio, with the understanding that when he had examined it he should return it to the widow. Said Howe says the manuscript was destroyed by fire, and further the deponent saith not.

(Signed) D. P. HURLBURT."

Mrs. Davidson says she gave Hurlburt "The Manuscript Found." He, in the above, says it was nothing of the kind, but *was a manuscript upon an entirely different subject*. What was that subject? Hurlburt in his original statement says, "It is a romance, purporting to have been translated from the Latin, found on twenty-four rolls of parchment, in a cave, but written in modern style—giving a fabulous account of a ship being driven upon the American coast, while proceeding from Rome to Britain, a short time previous to the Christian era; this country then being inhabited by the Indians."

Such is his description of the manuscript he received. No wonder it did not suit his purpose. No work treating on the ancient inhabitants of America could be more unlike the Book of Mormon than this. But Mrs. Davidson says this was the original of "The Manuscript Found," and we believe her. We regard it altogether more probable that this was the plot of Mr. Spaulding's romance than the ten tribe version, which we consider to be a later invention, manufactured by some ignorant "Anti-Mormon," who really imagined that the Book of Mormon carried that idea. We have nothing more than unauthenticated gossip for the assertion that Mr. S. ever believed that the American Indians were of Israelitish descent. In fact, it is stated that during the later years of that gentleman's life he was strongly inclined to infidelity.

If the papers given to Hurlburt contained "The Manuscript Found," as stated by Mrs. Davidson, we know what became

of it. It was burned, if we can believe D. P. Hurlburt. It was destroyed so that it might never be brought up to confront those who claim that in it is to be found the origin of the Book of Mormon. If Hurlburt did not receive it, Mrs. Davidson must have retained it. Then what became of it? Solomon Spaulding's family could have no possible motive for not publishing it. To them it would have been a mine of wealth; at least they thought so, as evidenced by the agreement between Mrs. D. and Hurlburt, that she was to have half the profits accruing from its publication.

There is another fact that strongly bears out Mrs. Davidson's statement. It is this, that it is highly improbable that Mr. Spaulding would write two entirely distinct and varying romances on the ancient inhabitants of America. We never hear of him writing more than one on this subject. If then the Roman story was not the "Manuscript Found," what was it? It certainly in many particulars agrees with the statements of those who profess to know something about Mr. Spaulding's writings. Both (if there were two) are said to have been written in the Latin language; both were found in a cave near Conneaut, Ohio. This is altogether unlikely. The evidence we believe to be overwhelming that Hurlburt did receive "The Manuscript Found," and not finding it what he wanted, he destroyed it, or had it destroyed.

We have previously referred to the Jacksons of Jackson settlement, Pennsylvania, from whom Hurlburt first heard of Mr. Spaulding's writings. In justice to Mr. Jackson it must be stated that on one occasion Hurlburt called on him and asked him to sign a document which testified to the probability of Mr. Spaulding's manuscript having been converted into the Book of Mormon. This he indignantly refused to do. He had read both books and knew there was no likeness between them. He then and there stated that there was no agreement between the two; adding that Mr. Spaulding's manuscript was a very small work in the form of a novel, which said not one word about the children of Israel, but professed to give an account of a race of people who originated from the Romans, which Mr. Spaulding said he had translated from a Latin parchment that he had found. The Book of Mormon, Mr. Jackson continued, purports to be written by a branch of the House of Israel; is written in a different style, and altogether different. For this reason he refused to lend his name to the lie, and expressed his indignation and contempt at Hurlburt's base and wicked project to deceive the public.

Mr. Jackson's recollection of the plot of "The Manuscript Found" tallies exactly with Hurlburt's description of the contents of the manuscript he received from Mrs. Davidson, and is confirmatory evidence of the truth of her statement, that she gave that work to Hurlburt. It is also the strongest kind of testimony in favor of the theory that Spaulding's romance had nothing Israelitish in its narrative, but was Roman from beginning to end, in detail, incident, language, writing, parchment and all.

To return to Hurlburt's work; those who were anxious that it should be published, discovered that it would be better that it should not appear in his name, his reputation having grown too bad. The manuscript was therefore sold to Mr. Howe of Painesville, Ohio, for \$500 and was published by him. It did not prove a financial success, its circulation was but small. Mr. Howe eventually offered the copies at half price, but they would not sell even at that reduction. Hurlburt rapidly spent his ill-gotten gains in drink, and for many years bore a most undesirable reputation. He is now an old man, residing at Gibsonburg, Ohio.

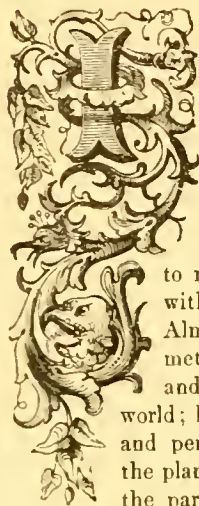
The Juvenile Instructor.

GEORGE Q. CANNON,

EDITOR.

SALT LAKE CITY, SEPTEMBER 1, 1882.

EDITORIAL THOUGHTS.



It is a mistaken idea to suppose that there is not every opportunity in the Church of God for the exercise of every power and faculty that man possesses. The Lord who has organized His Zion in these last days understands perfectly the constitution of man, and that which is best adapted for his happiness and perfect development. There is nothing that will contribute to man's happiness that is absent or will be withheld from any of us. The design of the Almighty is to perfect His children. His methods are not the methods of the world, and, therefore, they are unpopular with the world; but they are the true methods nevertheless, and perfect enjoyment can only be obtained by the plan that He has laid down. Slothfulness on the part of His people is not viewed with favor by our Father in Heaven. He has plainly told us that "he that is slothful shall not be counted worthy to stand." He has commanded us to learn our duty and to perform it with diligence, and He has also told us that we must not wait always to be told what to do. We have an agency, and powers within ourselves which He has bestowed upon us, which He desires that we should exercise. This is plainly conveyed to the Church in one of the revelations in the following language: "For behold it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness: for the power is in them, wherein they are agents unto themselves; and inasmuch as men do good they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned."

Here we are told, in the plainest possible manner in this revelation, that we must not wait to be commanded in all things. If we do, we shall receive no reward. Those who are anxiously engaged in a good cause take interest in it; they seek for opportunities to advance it; their minds are on the alert and they see hundreds of opportunities of doing good to which, if they had not this anxiety, they would be blind. And the Lord will reward men for all the good they do. But if men fold their hands and always wait to be told that which they should do, there is no activity or development on their part. They become lazy and heedless, and have no zeal in the work in which they are engaged, and, as the Lord says, such persons receive no reward.

What a field there is open before the Latter-day-Saints in the contemplation of the principles embodied in this revela-

tion! There is no limit placed upon any man's desires to do good. The power is in himself. He is an agent unto himself, or in other words, he has his own free agency and can do all the good that his heart desires.

Suppose every man or woman who has ever belonged to the Church had carried out the teachings of this revelation, how differently Zion would be situated to-day! But the disposition of very many people is to wait to be told what they shall do. They are anxious to have the Lord command them and counsel them, forgetting that He has given unto each one his agency and also His Spirit, by the teachings of which every one may know what is right and what is wrong, so as to embrace the one and shun the other.

We have seen Elders in the ministry hesitate about doing certain things which were plainly right, because they had not been commanded or counselled to do them. The instructions they had received did not reach that far, and because of this they stopped in their labors, fearing, perhaps, they would do wrong in attempting to do that which they were not positively commanded or counselled to do. Such Elders have erred. While it is right that men should be careful, and not run when they are not sent, and not take upon themselves to do that which does not belong to them, still there is another extreme that ought to be avoided with just as much care, and that is to not refrain from doing good when the good ought to be done, because a command has not been given that it should be done. We know by personal experience that the Lord, as He has said, will bless those who seek to do good. They shall not lose their reward. Every faithful man's experience in this Church teaches him that earnest desires to do good, when accompanied by corresponding works, have never failed to bring gratification and happiness in the accomplishment of that which, in his heart, he has desired. If he has built his foundation broad and comprehensive, the Lord has furnished him the opportunities to erect thereon, by the acts of his life, a superstructure in perfect agreement with the desires he has entertained.

Children should have high standards in their own hearts. They should have high aims, and starting out in life should cultivate, not an ambitious feeling to become great, but a feeling to be useful and to imitate the examples of the best men who have lived in the flesh. A young man who, for instance, is sent on a mission, should seek to perform that mission as wisely and as faithfully as if he were President Taylor himself, and by keeping that standard constantly before his eyes, life will be in agreement with his desires, and he will seek to do good without waiting to be commanded to do it, and receive a blessing accordingly.

IN speaking with a prominent man one day lately, the conversation turned upon his son who is a candidate for a leading office in one of the largest States in the Union. He dwelt upon his qualities, and remarked also about his son's grandparents—that is, his own father and his wife's father—both of whom were members of Congress and men of some mark. This gentleman remarked to me: "You remember when you were at my house seeing their portraits!" I told him I did, and was particularly struck with the strength of the face of his own father. In reply he spoke in terms of great admiration of his father, whom it was evident he deeply loved. He said, with some emphasis and feeling: "I kept the fifth commandment in its fullness towards my father." His remarks concerning his parents left me in no doubt about

this. I felt sure that he had honored his father and mother and had obeyed them as a dutiful son should; and I expressed the thought that, doubtless, his own honored old age was due to that fact.

In further conversation, and in illustration of this principle, he related a circumstance which, he said, had been told to him by a distinguished member of Congress in the presence of his wife, who, with him, had witnessed the scene which he dramatically described. The occurrence is illustrative of the principle, that as a man sows so shall he reap.

They were passing a house in a country place when the noise of contention and scuffling inside the building saluted their ears. Attracted by the sounds, they stopped, and as they did so, a young man emerged, pushing before him a man who had passed middle age. As soon as he was outside of the building he seized the old man by the throat, and after struggling with him a little while, he doing his best to choke him, he threw him violently on the ground and kicked him. Leaving him prostrate, he walked back into the house. The old man arose as best he could, and as he did so exclaimed: "It has come at last! God is just. Just thirty years ago, I expelled my father from this house, threw him down and abused him, and now my hour of retribution has come. My son to-day has treated me as I did my father."

My friend who related this to me, said he had no reason to doubt that the scene literally occurred as it was described to him. The manner in which it was related thrilled him, and it made a deep impression upon his mind. The gentleman who related it to him in the presence of his wife, he said, was incapable of telling such a story if it were not true, even to illustrate a principle. But he had never seen it in print. In listening to him I could not doubt its truth, and was so impressed myself by the recital, that I thought it worth writing out and printing.

The ways of God are indeed just, and the measure that men mete out to their fellows will be measured to them again. A disobedient, rebellious child, or one who treats his parents with disrespect, cannot prosper. Who is there with experience in life who cannot fully endorse the principle of the commandment that they that honor their parents shall live long in the land and, in their turn, be honored?

DESERET S. S. UNION MEETING.

THE monthly meeting of the Deseret Sunday School Union was held in the Salt Lake Assembly Hall, on the evening of Monday, August the 7th.

Meeting opened with music by the 11th Ward Sunday school band, led by Brother H. Brewer, and singing by the 8th Ward Sunday school choir, under the direction of Brother J. M. Chamberlain. Prayer was offered by Superintendent J. Shelmerdine. The minutes of the previous meeting, held July 3rd, were read and adopted. The secretary also read the reasons published in the *Deseret News* for postponing the contemplated jubilee on the "24th."

Superintendent James Shelmerdine, of the 8th Ward Sunday school, reported it in general keeping with other Sunday schools. From Sabbath to Sabbath, and from year to year, many good and important principles were advanced. They had a theological class for the instruction of the older pupils, which even the parents might find it profitable to attend.

Where the authorities of a Ward and the parents take a lively interest, the school is encouraged and built up, and he felt gratified that the 8th Ward Sunday school was so highly favored in this respect. In all his varied experience in the Church, he had never been engaged in any labor with more pleasure and satisfaction than that of the Sabbath school cause.

Elder L. W. Richards, in response to the request of Superintendent Goddard, gave a brief lecture, taking for his subject, "Sunday School Minutes." He touched upon the advantages of a school keeping regular and correct minutes of its proceedings, and how such minutes should be kept.

Elder John B. Maiben, superintendent of Sunday schools in Sanpete Stake, felt much pleasure in meeting with the brethren and sisters. During the summer they had had two excellent jubilees in the Stake, one at Ephraim and the other at Moroni. The Sabbath school children of Sanpete Stake comprise one-third of the total population. During the last six years the attendance of their Sunday schools had doubled. He was glad that the sacrament is administered in our Sabbath schools, for he felt that it has had a good effect upon the people. He believed the time would come when the faith of the young men mentioned in the Book of Mormon would almost be forgotten beside the mighty faith and deeds that would be manifested by the young men of the latter days. On looking around at the large audience gathered in that fine building, he was reminded of the organization of the Union. Among others, he had the honor of taking part in it. Their members were few, but the Lord had blessed the work, so that in the few years that had elapsed, the Union had grown into an extensive and powerful organization for the good of the youth of Zion.

Secretary Richards, in accordance with a motion adopted by the officers of the Union at their last meeting, read a list of all the works published by the Union. He also drew attention to the publications of the INSTRUCTOR Office.

Superintendent Goddard observed that in a few days it would be twenty-six years since he commenced to take minutes for the Bishops' quorum. In addition to the suggestions given by the lecturer, he urged the importance of superintendents appointing good penmen to act as secretaries, who would take a pride in keeping their records clean and legible. He urged that the sacrament be administered in every school, inasmuch as it was the express counsel of the First Presidency. He hoped the time was not far distant when all the children of Zion would have the privilege of partaking of the Lord's Supper. The speaker and assistants were now engaged in visiting each school in Utah Stake. They had much pleasure in their labor. Where books were lacking to make their schools more efficient, they did not fail to make an appeal to the parents to furnish a supply. Spoke in favor of patronizing the JUVENILE INSTRUCTOR. He invited the brethren and sisters present, not connected with Sunday schools, to offer their services as laborers in so good a cause. He also desired the superintendents to hold teachers' meetings on the Sunday following the monthly meetings of the Union, by dismissing the school half an hour earlier than usual, thus making it convenient for all the teachers to attend. Let improvement be our motto. He prayed for the blessing of God to rest on all who labor in the good cause.

The 10th Ward was requested to furnish music and doorkeepers for the next meeting.

The meeting adjourned to the first Monday in September. Benediction by Superintendent H. P. Richards.

MISSIONARY HYMN.

WORDS BY GWILLYM DDU.

MUSIC BY E. F. P.

Moderato.

f Let her - alds loud pro - claim To ev' - - ry na - tion, In

mf diff' - rent parts and climes Of this cre - - a - tion, The glorious gos - pel

p

Dm.

plan To save the race of man, And bring them all in one Through Christ's sal - - va - tion.

The kingdom of our God
Is steady rolling,
Old Babel 'neath the rod
Soon will be falling.
Let all the Saints obey
God's mandates from on high
And always magnify
Their holy calling.
Come let us praise the Lord,
The King of Zion;
His word with one accord
We can rely on.

May we as faithful band
Give heed to His command,
In this the promise land,
In love and union.
Let honest hearts rejoice
In God's salvation;
And listen to the voice
Of inspiration.
Though many may reject,
God's word has full effect
To gather His elect
From every nation.

THE ANSWER to the Scriptural Enigma published in No. 15 is as follows:

Wisdom,	- -	Exodus xxxi. 2-7;
Isaac,	- -	Genesis xxxvi. 26-28;
Leuel,	- -	Proverbs xxv. 1;
Fox,	- -	Luke xiii. 31-32;
O budiah,	- -	I. Kings xviii. 1, 16;
Ruben,	- -	Genesis xxxvii. 21-22;
Darius,	- -	Acts ix. 36-38;
Water,	- -	Joshua iii. 15-16;
O zins,	- -	Matthew i. 8-9;
O thrael,	- -	Judges iii. 9-10;
D eliah,	- -	Ju lges xvi. 6-21;
Ruth,	- -	Ruth, ii. 3;
U' hui,	- -	Daniel viii. 2;
Felix,	- -	Acts xxiv. 24-25;
Festus,	- -	Acts xxv. 11.

We have received correct solutions from Richard Dye, Riverdale, and T. C. Jones, Salt Lake City.

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